THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (MATT. 7: 14).

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RELIGION, TO BE EFFECTIVE, MUST BE IN ACCORDANCE WITH THE PLAN OF SALVATION.*

ELDER GUY C. WILSON.

I SENSE very keenly, my brethren and sisters, the responsibility that I assume when I presume to occupy the time and attention of this congregation. I know that those who gather here are justified in assuming that those who occupy their time shall speak the truth as understood by the Latter-day Saints. We have assembled together to have our spiritual strength renewed, to enjoy the communion of the Holy Spirit, and inasmuch as we concentrate our minds and hearts upon this great desire, we have reason to believe that the Lord will bless us, and that we shall not have come in vain.

I was very much impressed with the beautiful song which has just been sung. It fits into my feelings and thoughts at the present time. We are living in an age of religious toleration. We are assuming, generally speaking, that all people have a right to their opinions, that people should respect the opinions of their fellows, and that we should be tolerant with those who differ with us. It is a fact, as we all know, that there is a feeling that the Latter-day Saints, in a religious sense, stand apart from the rest of the world; that there is something in the Gospel of Jesus Christ, as understood by the Latter-day Saints, that is distinct from the ideas entertained by other people who profess to be followers of the Master. It is, however, encouraging and hopeful that we have come to a time when differences of opinion do not carry us to the extremes of persecution as they have done in

*Sermon delivered in the Tabernacle, Salt Lake City, January 15th, 1922.

the past, but that we can come together with deliberation and discuss the points of difference without antagonism, and perhaps through that toleration arrive at a common point of view which may be mutually helpful. I wish to call your attention to the words of the song to which we have just listened:

Not understood; we gather false impressions
And hug them closer as the years go by,
Till virtues often seem to us transgressions,
And thus men rise and fall and live and die,
Not understood.

Not understood; how many breasts are aching
For lack of sympathy, ah, day, by day;
How many cheerless, lonely hearts are breaking,
How many noble spirits pass away,
Not understood.

Oh God! that men could see a little clearer,
Or judge less harshly where they cannot see,
Oh God! that men would draw a little nearer
To one another, they would be nearer Thee!
And understood.

It is necessary for us to come together in honesty and candor, and stand where we feel we may be secure, and state our opinions before the world, in an inoffensive way, that other people may gather from our views and conceptions and religious convictions the strength that we feel sustains us in our point of view. I want to ask you, my brethren and sisters and friends, Is it possible that the Master, in all the time that he spent among the people, the three years of his ministry, could not make himself understood? Is it possible that there are some cardinal principles in the Gospel of Jesus Christ that have not been made clear in the Scriptures? If all the points that he seemed to think essential in the Gospel of salvation were clearly understood by all people who profess his name, certainly they would be better off for that common understanding. And yet, as I said a little while ago, we have come to a place where quite distinct lines are drawn between peoples who believe in the Lord Jesus Christ and profess to be followers of him.

MINISTERIAL OBJECTIONS.

The Ministerial Association of our city were kind enough to outline a distinction between them and the Latter-day Saints. Notwithstanding it was not assumed that the Latter-day Saints were asking for religious affiliations and closer relationships in the communion, they felt justified in outlining ten very distinct reasons why they could not associate, in a religious way, with us They were generous enough, in their feelings, to express themselves as quite satisfied with the Latter-day Saints as friends and associates and business companions; it is only in a religious way that they consider we are apart from them. We welcome that

sort of thing, because it very definitely outlines the situation and makes clear the problem that is before us.

One of the objections they have to the Latter-day Saints is that we claim that there is but one Church that is acknowledged by the Lord, and that we are that Church. To them it seems possible that all of the churches that represent Christianity may be right, all of them aiming for the same glory, and perhaps in the whole containing all of the Gospel of Christ. Now, when they say that the Latter-day Saints assume that they are the only Church the difficulty is that they do not understand what that means to us. While it is true that we claim there is but one Church, and that our Father in heaven has in this dispensation restored the Gospel and re-established his Church, it does not imply, as our friends of other denominations would make it, that all people who do not belong to the Church of which we are members are lost. It does not imply that there are not good people who do not belong to our Church. It does not imply that there are not some people outside the pale of the Church of Jesus Christ of Latter-day Saints who may be better, more conscientious, more true in their lives to the principles of right and justice than some who belong to the Church; but we believe there are certain grounds that must be taken by all people who believe in Christ. It was not Joseph Smith who said that all the churches and denominations that existed in 1820 were wrong. When he went into the grove on that morning in spring he had no idea that he was there to learn that no church then in existence was accepted of the Lord; and when, in answer to prayer, he saw the Father and the Son, and he asked them the question which of all the churches was right, he had not the least idea he would be informed that they were all wrong. We have come to a state of mind where it does not jar us when our friends tell us we are wrong. All of us, I think, have had that experience; and we consider it an act of friendship when a man comes to us and candidly states his belief that we are wrong. We ought, under those conditions, to be willing at least to consider his views and the reasons that have brought him to the conclusion that we are wrong. In the tenth chapter of the Gospel according to St. John, our Saviour gave a key, that, if we follow it, will be a guide to us as to the proper way. There seemed to be no illustration, no experience of life that was more fitting as an illustration of his relationship to the children of men than that of the shepherd and the sheep. And so he said:

Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

But he that entereth in by the door is the shepherd of the sheep.

To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheepfold.

All that ever came before me are thieves and robbers: but the sheep did not hear them.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

I am the good shepherd: the good shepherd giveth his life for the sheep.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep.

The hireling fleeth, because he is an hireling, and careth not for the sheep. . . .

And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

We are looking for a time when there shall, in Christendom, be a common understanding, when the way marked out by the Master will be so definite and clear that a wayfaring man, though a fool, need not err therein; when there will be no difference of opinion as to the meaning of the message brought to earth by the Son of God.

RELIGION WORTH HAVING.

I have been interested in reading the little work by Thomas Nixon Carver, *The Religion Worth Having.* In the opening sentences he uses this language:

"We are developing a kind of religious liberalism which virtually says that one religion is as good as another, provided its adherents are equally honest and sincere. We do, of course, occasionally try to satisfy our puritan consciences by insisting that every man must be true to his own ideals. In our moments of high religious zeal we may even go so far as to suggest that the salvation of one's soul consists in being true to one's ideal even unto death; but that it makes any difference what those ideals are, or that there is any way of telling the difference between a true and a false ideal, we are not quite prepared to say."

All of us know that in the affairs of life we want something definite. Uncertainty is one of the marring conditions of life. Nobody can be happy in a condition of uncertainty. Mr. Carver goes on to state that there are, in his opinion, certain characteristics that ought to be used in drawing the line between a true church and a false one:

"What is the best religion? That is the best religion which, first, acts most powerfully as a spur to energy; and, second, directs that energy most productively."

By all the standards that men have reasoned out, the Church of Jesus Christ of Latter-day Saints makes a plea to the world for a hearing. We are willing to be judged by all just standards set up by the world. A few years ago Doctor Forsythe, a great scholar in England, in giving lectures in London, said:

"Progress without any certainty of the goal is as impossible in practice as it is senseless in thought. It is mere motion, mere change. We need a standard to determine whether movement be progress. The only standard is some form of action or the final goal itself."

Then referring further in this line, this same author makes a very remarkable statement. He looks forward to a time when some apostle, not another Christ, but some apostle, shall come with truth, and calls upon the world to await the arrival of that apostle. These are the words he uses:

"But all this means that a rich soil is forming for the great new word when it pleases God to send its apostle, only let us be sure that when he comes he will be an apostle and not a Saviour, a preacher of the changeless word and the changed hour, and not a new Christ to make good something lacking in the old."

This same man talks of the danger of the liberalism that is coming into the world, in which people seem soothed with the idea that one religious conception is just as good as another, if the believer in that conception is sincere and honest in his conviction. He says:

"An ultra-liberalism in a historic religion like Christianity has always this danger, that it advances so far from its base as to be cut off from supplies, and spiritually starved into surrender to the world. If it is not then exterminated it is interned in a region ruled entirely by the laws of a foreign country. Gradually it accommodates itself to the new population and is slowly absorbed so as to forget the first principles of Christ. It comes to live in a religious syncretism which has too much at home with the natural man to bear the marks of the Lord Jesus. That is what happened to most of the Jews in exile."

I am going to call your attention, my brethren and sisters, to the prevalent prejudice against the word "dogmatism." The word itself seems an unpleasant sounding word, but certainly nobody can question that an undogmatic Christianity is not the Christianity of the New Testament. If there ever has been a teacher in the history of the world who was dogmatic it was the Master himself. He spoke as one having authority. When he spoke with reference to the usages and conceptions of the Jews he said: "Ye have heard that it hath been said," so and so, "but I say unto you," something else.

DIVINE AUTHORITY NEEDED.

I have here the definition given to the word "dogma" by Web-

ster in his dictionary: "Dogma, an established principle, tenet or doctrine; a doctrine stated in a formal manner and received by the church as authoritative." Now, whenever we find a church that has no established principle, or tenet, or doctrine, which is stated in a formal way, no doctrines that are considered authoritative by it, then we can say that that church is not dogmatic; but that is not the thing the world needs to-day. It needs some one to speak with authority and tell us where we are. Now, as I have said, the world has taken offense at our assertion that there is but one true Church, and that the Church of Jesus Christ of Latter-day Saints is that Church. I am going to ask you, in perfect candor, to listen to the elucidation of that thought. God the Father and his Son Jesus Christ stood before the boy Joseph Smith, on that spring morning in 1820, in the form of men. They talked to him as one man speaks to another. They had come with a definite purpose—to make clear to him and to the world a new conception of the old truth. Joseph Smith, from the beginning of his ministry till the close of his life in 1844, never once expressed the idea that he had brought something new to the world. He repeated, over and over again, that all he had done was to be an instrument in the hands of God of bringing to earth again the Gospel of Jesus Christ, as it was taught by the Master himself.

Now, it certainly was a severe criticism made by the Master when he said, with reference to all churches: "They are all wrong." Let us consider that just for a moment. In the beginning of the Scriptures we are told that God said: "Let us make man after our own image," and it is further asserted that he did so. All the time, during the early story of the race, we find no other conception than that our Father was in personal form. When we come down to the Exodus, we find a necessity there—because these people had been for generations in slavery in Egypt—of a revelation anew of the personality of God. It seemed that he, in order to correct their misconception, had come to them to make clear his tangibility; and so he called Moses up into the Mount and told him to stand in the cleft of the rock, and he would cover him with his hand, that his glory should pass by, and that he might see his back parts.

On another occasion Moses, Aaron, Nadab and Abihu, and seventy of the elders of Israel went up into the Mount, and they saw the living God. So far as we are able to see, there was but one object in it. To these men there was no special revelation except as to his personality. He had gone out of his way, evidently, to make that personality apparent to these men. And when Jesus himself came he said: "He that hath seen me hath seen the Father." They were told that he was in the express image of his Father, and repeatedly he tried to make it clear that he and his Father were one.

Now, inasmuch as people, or churches, existing upon the earth

at the time of the Prophet Joseph Smith were preaching to the world that God did not have a bodily form, they certainly were preaching doctrine contrary to the teaching of Christ, and to that extent they certainly were all wrong. It would have been no act of friendship to tell them they were right when they were wrong.

(TO BE CONCLUDED.)

TRANSVERSE AND PARALLEL.

My will, dear Lord, from Thine doth run
  Too oft a different way;
'Tis hard to say, "Thy will be done,"
  In every darkened day.
    My heart grows chill
    To see Thy will
  Turn all life's gold to grey.

My will is set to gather flowers,—
  Thine blights them in my hand;
Mine reaches for life's sunny hours,—
  Thine leads through shadow-land;
    And all my days
    Go on in ways
  I cannot understand.

Yet more and more this truth doth shine
  From failure and from loss,
The will that runs transverse from Thine
  Doth thereby make its cross.
    Thine upright will
    Cuts straight and still
  Through pride, and dream, and dross.

But, if in parallel to Thine,
  My will doth meekly run,
All things in Heaven and earth are mine,—
  My will is crossed by none:
    Thou art in me,
    And I in Thee;
  Thy will,—and mine,—are done.

I BELIEVE that if you and I were more to heed the whispers of our Father, we should not have so many of his thunders.—J. H. EVANS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, JULY 13, 1922.

EDITORIAL:

AS IT WAS SO IT SHALL BE.

SUCH was the substance of the Saviour's prophetic utterance comparing "the days of Noe" to the days of "the coming of the Son of Man." Noah's time seems to have been typical of two things. Its pointing was backward as well as forward. It symbolized both the beginning and the end.

The Deluge was Earth's baptism, and baptism represents birth or creation. In a certain sense our planet was "born of water and of the Spirit" when called into being, when "the Spirit of God moved upon the face of the waters." In Noah's day it experienced a rebirth, a "washing of regeneration," typical of a spiritual and fiery immersion yet to come.

Noah was a child of promise. The Lord, having shown to Enoch the approaching destruction of Earth's wicked inhabitants, covenanted with him that the repeopler of the desolated globe should be of his lineage. In order that this promise might not fail, Enoch's son Methuselah, distinguished in Bible history as "the oldest man," was not taken when Zion was translated, but remained to become the father of Lamech and grandfather of Noah.

Noah was but ten years old when Methuselah blessed and ordained him. Like his predecessors in the patriarchal line, he was a prophet and a preacher of righteousness. The word of the Lord came to him, saying: "My spirit shall not always strive with man; yet his days shall be a hundred and twenty years; and if men do not repent I will send in the floods upon them." They hearkened not, and the Lord then decreed: "The end of all flesh is before me, for the earth is filled with violence, and behold I will destroy all flesh from off the earth."

After the Flood, which swept away all but Noah and his family—eight souls,—it devolved upon this patriarch to recommence the work begun by the great sire of the race under God's original command—the command to "multiply and replenish the earth." Noah's time, therefore, typified, as shown, the period of the Creation. Like Adam, he "was the father of all living in his day, and to him was given the dominion."

Noah had three sons—Shem, Ham and Japheth, naming them in the order usually given. Japheth was the eldest, and Ham the

youngest, of these brothers. "And of them was the whole earth overspread." Japheth peopled Europe, Shem Asia, and Ham Africa.

Bible readers are familiar with the account given in Genesis of the blessings pronounced by Noah upon his sons Shem and Japheth, and of his curse upon Canaan, son of Ham:

"Cursed be Canaan; a servant of servants shall he be unto his brethren.

"Blessed be the Lord God of Shem; and Canaan shall be his servant.

"God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

Part of the curse that fell upon Canaan was "a blackness," similar to that which had been placed upon "the seed of Cain." The curse also deprived the Canaanites of the priesthood; though they were blessed "with the blessings of the earth and with the blessings of wisdom."

Ham's sin, for which Canaan was cursed—a sin vaguely hinted at in the sacred narrative—may not be fully known; but even if it were, there would still remain the unsolved problem of the punishment of a whole race for an offence committed by one of its ancestors. It seems reasonable to infer that there was a larger cause, that the sin in question was not the main issue. Tradition has handed down something to this effect, but nothing conclusive of the case is to be found in the standard works of the Church. Of one thing, however, we may rest assured: Canaan was not unjustly cursed, nor were the spirits who came through his lineage wrongly assigned. "Whatsoever a man soweth, that shall he also reap." Or, stating it inversely: Whatsoever a man reaps, that hath he also sown. This rule applies to spirit life, as well as to life in the flesh.

From Shem came Abraham and the house of Israel; from Japheth, the Gentiles, founders of the most civilized and enlightened nations of modern times, including France, Great Britain, and the United States of America. How wonderfully God has "enlarged Japheth," the original Gentile! Israel wields the power of the priesthood, and administers the laws and ordinances of the Gospel. These are his prerogatives. But the children of Japheth have their mission as well—a mission in statecraft and commerce, in science, discovery, invention, and kindred activities.

It was the Gentiles who discovered and peopled America; there founding a free government under which the Lord's latter-day work might come forth and not be crushed out by the tyranny of man. The God of Israel was with Columbus, with Washington, with the Pilgrim Fathers, and with the patriots who founded the American Republic—Gentiles all, though probably of a mixed lineage, having much of the blood of Israel in their veins. He is with all good and great men whose hearts are set to do right

and to uplift humanity—with them, whether they recognize it or not, and he uses them as seemeth him good, to effect his beneficent designs.

The descendants of Ham became eminent, wealthy, wise and powerful in Egypt, the cradle of civilization; reaping "the blessings of the earth" and the blessings "of wisdom," richly realizing the heaven-inspired promises made to their forbears. They have also prospered in other African countries. But in Europe, America, and other lands they were long held in slavery. Nor are the days of their bondage at an end even now in Africa and in some parts of Asia. The Ethiopian has served the Gentile and the Semite, just as Noah predicted.

According to Japheth's blessing, he was to "dwell in the tents of Shem." What was meant by that?" In the Scriptures "tent" is a term used figuratively as well as literally. Isaiah compares the canopy of heaven to a tent; likewise the City of Jerusalem. The word may therefore be applied to a country or a place of sojourn. How Japheth has dwelt "in the tents of Shem" is partly shown by the history of Palestine, Israel's original homeland, long dominated by the Saracens and the Turks—both Gentile peoples—and only recently delivered from the Moslem yoke by the military power of the British, a racial blending of Japheth and Shem.

Japheth's remarkable blessing has also been realized in America, the Land of Joseph, now possessed by the Gentiles, who, according to the Book of Mormon, are to assist in gathering Israel and in building the New Jerusalem. It is their privilege to share, if they will, in all the blessings of the chosen people, and to be even as the seed of Abraham.

"As the days of Noe were, so shall also the coming of the Son of Man be." In Noah's day "a veil of darkness" covered the earth. A like condition is to characterize the Last Day, thus foretokened. The disaster that overwhelmed the Antediluvians, destroying the wicked with water, is to have as its sequel a more fearful calamity, in which the unrighteous will be consumed by fire from Heaven. And as unexpectedly as came the regenerating flood wherein our planet was once immersed, will come the purifying flame that shall cleanse it from all iniquity and prepare it for eternal glory.

O. F. W.

EIGHTY years hence it will matter little whether we were a peasant or a peer, but it will matter much whether we did our duty as one or the other.—STOPFORD BROOKE.

ONE of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly, until he knows that every day is doomsday.—EMERSON.

DREAMS THAT CAME TRUE.

James Ira May.

In 1891-2-3 I labored as a missionary for the Church of Jesus Christ of Latter-day Saints in the State of Mississippi, U. S. A. One night I dreamed that my companion, Elder John H. Haycock, and I were traveling along a country road. We were overtaken by a man with two yoke of oxen hauling a wagon load of cotton. He invited us to ride with him, a very unusual thing. We accepted his kind invitation. After traveling several miles we came to a wheat field, the largest I had ever seen. The harvest had been gathered, but I noticed, on looking over the field, that stalks of wheat had been left standing here and there. They were all of good size and each head was bent in a westerly direction.

The next morning I related my dream to Elder Haycock and the family we were staying with. I told them I believed it had been given me of the Lord and that in the course of time it would be fulfilled. A few days later I received word from the mission president that two new elders had been sent to that part of the country; that I was to take one of them to the eastern part of the State and open up a new field there; the other missionary was to stay with Elder Haycock and help carry on the work in Pike county. Before taking my departure I reminded Elder Haycock of my dream and advised him to go to the part of the country in which I had seen the stalks of wheat standing in a field.

A few weeks later I received a letter from him in which he told me that he had acted on my advice; that he and his companion had found the "field" of which I had spoken and had seen the fulfillment of my dream—they had baptized fifteen souls, and others were earnestly investigating the faith of the saints. There is at the present time a large branch of the Church at that place.

When I was in Pike county the spirit of mobocracy was rife there. Our enemies were determined that no "Mormon" missionary should remain in their midst, and had threatened to whip us and to drive us out. One night, while staying with a man named John R. Callings, I saw in a dream two missionaries from the adjoining county. They came to me and my companion and asked us if we would fill an appointment for them on a certain Sunday. We told them we would be pleased to do so but that we did not know the way to the place. I turned to a young man who was standing by and asked him if he knew. He answered in the affirmative and added that he would show us the way. Then I saw in my dream the house in which the meeting would be held and also the congregation. At the close of the service a young man and his wife came over to me. The young man said: "We have prepared dinner and would like you and your companions to come and dine with us." We thanked him and went with him and

his wife to their home. While we were eating I saw an angry mob, armed with whips and switches, coming toward the house. When the mob came up they asked my companion and I if we were "Mormon" missionaries, and we told them that we were. They began to parley us with questions, which we answered. I then explained to them our mission, told them about the restoration of the Gospel, and was in the act of bearing my testimony to them when they turned and walked away. All this was so real that when I awoke I could scarcely believe that it was a dream.

Two days later two missionaries who were laboring in Marion county came to the place where my companion and I were staying and asked us if we would fill an appointment for them the following week. I told them that we would. Then turning to a young man who was standing near I asked him if he could show us the way to the place. "Yes, sir, I can," he replied, "I was employed there last summer." On the day set we started for the place where the meeting was to be held. While traveling along the road I reminded my missionary companion about the dream I had had, and told him I expected to see its fulfillment.

On arriving at the place of meeting we found the congregation I had seen in my dream. At the close of the service a young man and his wife came up to me and said: "We have prepared dinner, and would like you and your companions to come and dine with us." We went with them.

While we were eating I looked out of the window and saw a crowd of men coming toward the house. They surrounded the dwelling, called Mr. Dunaway, our host, out, and engaged him in conversation for some time. When he returned he was pale and showed signs of fear. My missionary companion and I arose and went outside. The spokesman of the party asked us if we were "Mormon" preachers. I answered that the people in that section of country called us by that name. He told us that he and his companions had come with orders for us to leave the county, and hinted that serious consequences would follow our refusal. I spoke kindly to the men. I told them the truth about Utah and the "Mormons," told them about the restoration of the Gospel, and was in the act of bearing my testimony when the leader of the mob said to his companions: "Come on or that fellow will talk you to death." They left, and my companion and I heaved a sigh of relief when we saw them disappear over a not far distant hill.

GRATIFYING REPORT FROM THE ARMENIAN MISSION.

Elder Wilford O. Woodruff, who was honorably released some time ago from the presidency of the Liverpool conference and transferred to the Swiss and German mission, paid a recent visit to Palestine. Writing from Aleppo, Syria, under date of June 3rd,

he sends the following interesting report of missionary work in that far-off land:

"Elder J. Wilford Booth, who was sent by the First Presidency of the Church to open the Armenian mission, arrived at Aleppo, November 6th, 1921. After surveying the situation, he set to work to gather together the members of the Church who had been scattered by the terrible war and by the massacres that had taken place. With the help of the Lord and with the assistance which he has received from Latter-day Saints in different parts of the world, President Booth has been able to assemble about one hundred poor refugees at Aleppo, where he has provided them with food and shelter and also with medical attention.

"With only one missionary in so large a field, and with so many temporal matters to attend to, it is surprising the progress President Booth has made. When the writer entered the hall last Sunday evening he was greeted with songs, sung from memory and in good English. The meeting was largely taken up by the local brethren. These men have rendered valuable service in teaching the Gospel to people not of our faith, and also to the children of the saints.

"A very impressive baptismal service was held on June 1st., when all the members of the Church here and many of their friends united in celebrating President Brigham Young's birthday. A large garden onside the city was hired for the occasion. Ample provision was made for the hundred people who assembled. Prior to the baptism a service was held, at which the candidates were impressed with the importance of the step they were about to take. Seventy-three persons were then baptized by President Booth and myself. The occasion will long be remembered by those who were present. I look for still greater results to attend the preaching of the restored Gospel in these parts, for the Church is very favorably known here because of its relief work."

FOX TO FILM TRUE STORY OF UTAH.

By direction of William Fox, the motion picture production of Zane Grey's famous novel, "Riders of the Purple Sage," originally produced and distributed by the Fox Film Corporation, has been withdrawn from exhibition, and the film returned to the Fox studio in New York, where it will remain for all time. This action was taken by Mr. Fox immediately after the libelous nature of the production had been brought to his attention by Senator Reed Smoot, of Utah.

The story, as portrayed in the picture, is designed as a severe attack upon the activities of the "Mormon" people, depicting in most dramatic fashion the "horrible" influences of the "Mormon" missionaries. Upon learning of the production and distribution

of the picture, Senator Smoot addressed a letter to Mr. Fox, calling his attention to the fact that the picture contained matter that was wholly untrue and without foundation in fact. Upon so learning the nature of the production being distributed under the name of the Fox firm, Mr. Fox immediately cancelled all contracts for the showing of the film, and demanded its return to his studio in New York. It is said that this order involved the cancellation of numerous contracts in all parts of the world, and that the film will never again be projected.

In order that any improper impressions that may have been created by the showing of productions, such as "Riders of the Purple Sage" may be corrected, the Fox Film Corporation has offered to produce and distribute a true historical story of the "Mormon" Church, or of the State of Utah, showing conditions that will picturize accurately and with romantic interest the life of the pioneer days of the "Mormon" people. The production will be financed by the Fox Film corportion, and will be distributed by them in an appropriate and dignified manner.

MAXIMS FOR YOUTH.

AT THE annual meeting of the Institute of Municipal and County Engineers, at Cardiff, on the 21st ult, the new President (Mr. E. J. Elford, City Engineer of Cardiff) gave the following advice to young members:—

Get about and see what other men are doing.

Help the man who is trying to go straight. It lends power to your arm in dealing with the crooked ones.

A public official has a no more valuable asset than a reputation for giving a square deal.

Shun like the plague the policy of getting a bit of your own back.

Cultivate a sense of humour; you will need it.

Don't be depressed by unfavorable criticism. If you don't deserve it, why worry? If you do, it should be a valuable experience.

Learn to suffer fools gladly. You may find it hard at first, but you will have plenty of opportunities for practice.

"I NEVER go to church," the millionaire said. "I guess you've noticed that, Bishop?"

"Yes, I've noticed it," said the Bishop gravely.

"I guess you wonder why I never go to church, don't you?" the millionair pursued. "Well, I'll tell you why, Bishop. There are so many hypocrites there."

"Oh, don't let that keep you away," said the Bishop, smiling. "There is always room for one more."

FROM THE MISSION FIELD.

Outing.—On Whit-Tuesday the Sunday-school of the Derby branch, Nottingham conference, enjoyed an outing at Breadsall. One hundred and twenty people were in attendance, including all the missionaries in the conference and visitors from other branches. The afternoon was spent in playing baseball, cricket, football and rounders, after which delicious refreshments were served by the sisters.

Arrivals and Appointments.—On Saturday, July 8th, 1922, the following missionaries from Zion arrived in Liverpool per s.s. *Montcalm*: John C. Rowell, Murray, Utah, appointed to labor in the Bristol conference; David D. Lamph, Castle Dale, Utah, Karl Marcel Widstoe, Salt Lake City, the Hull conference; Fielding K. Smith and Karl P. Weiler, Salt Lake City, Sheffield conference; John C. Bell, Mount Pleasant, Utah, Scottish conference; Royal D. Crook, Heber, Utah, Aaron T. Peters, Brigham City, Utah, Frank W. Nye, Paris, Idaho, Wendell C. Sevy, Panguitch, Utah, Orville S. Cox, Manti, Utah, South African mission; Mrs. Annie H. Morton, Salt Lake City, the Liverpool Office.

Branch Conferences.—Sunday, the 25th ult., the quarterly conference of the Edinburgh branch was held in the Free Gardener's Hall, Picardy Place, Edinburgh. There were two sessions, each of which was well attended. Conference President John B. Cummock, Sister Annie R. Cummock, Elders Frank W. McGhie, Obra Pearce, David N. Low, John W. Simmons, John E. Ingles, and Thomas Finlayson were present. At the first meeting, held at 2 p. m., the Sunday-school rendered an excellent program. The participants were highly commended by Elders Low, Finlayson, McGhie, Ferguson, and President Cummock. These brethren also gave brief addresses. Superintendent Jane Smith bore testimony and related interesting experiences. At the close of the service a Priesthood meeting was held. Brother Angus Ure gave a gratifying report of the branch, after which President Cummock addressed the assembly, giving encouragement and wise counsel. At the evening session Elder Pearce gave an address on the first principles of the Gospel and told of its restoration; Elder Simmons spoke on the personality of God and the resurrection of the dead; President Cummock delivered a Gospel discourse, and Sister Cummock bore an impressive testimony. Said she had resided twenty years in Salt Lake City and had always enjoyed the most perfect freedom. The benediction by Elder Frank W. McGhie brought the conference to a close.

The Hyde branch of the Manchester conference held its annual conference on the 25th ult. At the morning session the Sunday-school rendered a very creditable program. The afternoon meet-

ing was held at 2:30. After the opening exercises, President Leo V. Worsley gave a brief address, and was followed by Elder Glen A. Finlayson, who delivered an interesting lecture on the Book of Mormon. The Relief Society was reported by Sister Charlot Batkin, the Sunday-school by Sister Gertrude Batkin, and the Mutual Improvement Association by Sister Emmie Mullock. Closing remarks were made by Elders Nish and Worsley. At the evening session Elder Nish discoursed on the first principles of the Gospel, Elder Finlayson told of interesting events in the life of the Prophet Joseph Smith, and President Worsley spoke on the fruits of "Mormonism." The conference was greatly enjoyed by all who attended.

DIED.

HANNAH.—On May 9th last, at West Hartlepool, Newcastle conference, impressive funeral services were held over the remains of Brother Thomas Hannah, Sr. President James T. Palmer presided and conducted. An appropriate address was delivered by Elder Russell B. Hodgson and Elder Thomas V. Phillips dedicated the grave. Brother Hannah was an active member of the Church for the past fifteen years. He will be greatly missed by his many friends and associates.

WATKINS.—At Varteg, Wales, June 13th, 1922, Sister Ellen Watkins. Deceased was born February 28th, 1905; was baptized September 2nd, 1917, by Elder Peter E. Johnson. A memorial service, conducted by President Richard Thomas, was held at the home, Sunday, the 18th ult. The speakers were President James H. Western, Elders Naisbitt, Thomas and Briggs. The following afternoon a funeral service was held. President Western presided and delivered an appropriate address. Interment was in the Wesleyan Church cemetery

ESPLIN.—June 20th, 1922, Alexander Mackay Esplin, a member of the Barnsley branch, Sheffield conference. Deceased was born April 18th, 1884, at Stanley Row, Coatbridge, Scotland, was baptized May 25th, 1919, by Brother James Benfell, and confirmed the same day by Brother Robert H. Briggs.

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